THE EVANGELIST,

BY WALTER SCOTT.

"Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

NO. 5.] CARTHAGE, O. MAY 6, 1835. [VOL. IV.

SACRED COLLOQUY,

NO. 5.

DEATH OF CHRIST.

Julius.—You have seen that the morality of our Redeemer is inculcated upon most peculiar principles. The Philosophers of the ancient world knew little of faith and hope, and far less of love. Love to God was unknown in their systems, or was prostituted to the vilest purposes; purposes alike dishonorable to their Deities, and disgraceful to themselves.

Nereus.—I perceive from our last conversation, my Julius, that the morals of christians are not derived from mere authority to the exclusion of principle, but that the author of the institution has wisely seized upon the great active forces which preside over our moral nature, faith and hope, and has quickened them in his disciples accordingly, by the presentation of proper motives.

Julius.—You have understood me, Nereus, on this important point. The system of morals taught by our Saviour, resolves itself into the divine authority, as do all other parts of the christian religion; but nothing is there attempted to be carried on authority alone, irrespective of the principles which characterize mankind, for whose benefit it has been granted by God. The Lord Jesus, when endeavoring to make man what he ought to be, and what he requires to be, before he can inherit heaven, brings over to his side the great principles of faith and hope; and having done so, he, as you have forcibly observed, quickens them within us by proper objects. Our faith and hope are therefore said to be living; they are pregnant of eternal life, and will cease to exist only when faith is done away by sight and hope by fruition. No system of morals, by any philosopher in the ancient or modern world, ever had such a foundation; or ever laid hold of man with so powerful a grasp, on terms comporting with his own proper nature.

Nereus.—There are two points of view in which the dignity and supremacy of the christian institute is, I grant, fairly admissible; these are the model of moral perfectness, which it supplies in the life of its author, who is allowed on all hands to have excelled in all majesty and moral grandeur, and that of which we have just been speaking

the consecration of the great moral forces of faith and hope for the purification and elevation of the morals of its disciples. I verily grant that with such a pattern, and such principles, the world has reason to expect of you christians great uprightness. I am happy to understand you so far; but, my Julius, I desire to be made acquainted with the most intimate nature of the christian scheme. I wish to understand its most essential attributes, relations, and designs. If its privileges can be obtained on the principle of faith, I wish to know what these privileges are; how they were secured to us by the author of christianity; whether mankind ever before enjoyed them; whether they lost them, and by what means &c.

Julius.—I am happy, my dear Nereus, to be able to bring before you the matter which will unfold all the most intimate nature of the christian scheme, and let you behold unveiled the ultimate causes of its origination; that matter is the death of its author; the death of our Lord Jesus Christ. To come directly to the point therefore; it is a fundamental article in the christian system, that its author came that he might "destroy the works of the devil."

Nereus.—Julius, I have heard some of the professors of your religion very much question whether there is any devil; and some have even written volumes to prove that nothing more is meant in scripture by the word devil, than a personification of evil.

Julius.—Such people, my dear Nereus, could with equal propriety and force of reason prove that nothing more is meant in scripture by the word God, than a personification of good; and so get rid of both God and the Devil.

Nereus.—You have reduced their notion to an absurdity in a single breath, my dear Julius. The objections and questions which I may raise, shall be intended exclusively to draw from you that knowledge of the christian institute, which it is my anxious desire to possess.

Julius.—I shall do all deference to your questions and objections, my Nereus, knowing that they will be made only for proper purposes. You perceive that there are in the present order of things life and death, good and evil; christianity then, my Nereus, professes to have been created with a reference to those matters, and she submits to us an explanation of them. She is the patron of all goodness; the enemy of all evil. In her right hand she displays life, even length of days for ever and ever. She opposes death, and swears its destruction. O death! she exclaims, I will be thy destruction.

Nereus.—I will confess to you, Julius, that of all matters which time has brought before me for speculation, death is one of the most curious and engrossing interest. I cannot account for it. It appears like the other laws of nature; it operates uniformly; it operates universally. Like gravitation, or any other law, it is

unaffected by time, or place, or reason, or the volition of man. The destruction of this power therefore must give a most exciting interest to the institution and system of things in which the proposition is involved, I will hear you on this point, the destruction of death.

Julius.—The destruction of death is so intimately connected with the origin of it, that it is hardly possible to reach the one without first attending to the other. Let us therefore attend a little to the origin of this influence as described in scripture. It does not follow, my dear Nereus, that because death is universal, and operates uniformly, that therefore it is, like gravitation, a natural thing, or an inherent law of nature. The scripture indeed asserts the contrary, and accounts for it as a thing wholly preternatural. It is not natural for man to die; this weakness is fortuitous, and not inherent; accidental and not original. Death entered into our family by sin, or by a violation of law. But you expect that I shall give you all these things in the words of scripture; and therefore I shall quote the Apostle on the point. He says:—"By one man sin entered into the world, and death by sin;" so that these things stand in the following order: Man, sin, death.

Nereus.—Your Apostle, I perceive, says, "sin entered." Had sin an existence in the universe before its entrance into this world?

Julius.—Yes; sin is described in scripture as having an existence, anterior to the creation of man. It existed in the person of a great but fallen angel, with his compeers, who having violated law, may be said to have become a personification of sin.

Nereus.—You refer to what your scriptures call Satan or the Devil?

Julius.—I do.

Nereus.—I shall be exceedingly gratified to know what account your sacred writers have given of this personage, if you deem attention to the point at all related to the object of our present conversation, which is the developement of the first principles of christianity.

Julius.—I deem it most intimately related to the object of our present pursuit, the first principles of christianity. The devil is described in scripture, as having been originally "an angel," and as others, which were cast out of heaven along with him, are called "his angels," it is certain that he was a being of a superior order, a ruling angel. The precise rank which he held in heaven, however, is not made known to us. Whether he was of the principalities and powers who sway sceptres over particular legions and hosts of the angels of God, or he sat next to the Most High in power and streached a sceptre over both the dominations and high estates, as well as all the inferior orders of seraphic intelligences in heaven is not revealed by the sacred writers. We dare not even

venture a conjecture on this point; besides, there is nothing in the enquiry which we are prosecuting, that renders the knowledge of his precise rank in heaven indispensible. He was an angel in authority, having others under him. He abode not in the truth; he was cast out therefore into the abyss with all his powers, and is now with them reserved in chains of darkness against the judgment of the great day.

Nereus.—My dear Julius, these last expressions, "he abode not in the truth;" "he was cast out into the abyss," I should be happy to have you explain in a manner comporting with your scriptures. Pray, what is meant by not abiding in the truth?

Julius.—The commandments of God are in all parts of the holy scriptures considered and called the truth. A much beloved apostle says in one of his letters, "I have no greater joy than to hear that my children walk in the truth;" and again, "I rejoiced that I found of thy children walking in the truth, as we have received commandment of the Father." The commandment here referred to, is that we should believe in His Son Jesus Christ. For it is the truth, and the greatest of all the truths in the sacred oracles, that Jesus is God's son. When therefore it is said that the devil "abode not in the truth;" it means that he violated some law, or sinned; for sin is the violation of law.

Nereus.—Is it made known what that law was?

Julius.—It is not: we do not know what the particular commandment respected; and as it must have terminated on a heavenly matter, perhaps it could not have been described in the language of men; you will perceive that this also it was not necessary for men to know. For our instruction it was sufficient to inform us that he sinned and was punished: for by the revelation we learn that the majesty of law, on which the general welfare of all God's creatures must depend, is a high matter which cannot be compremitted in heaven more than on earth; this itself is a mighty lesson, and an indispensible one in any government. The general welfare is the end of all law in every government, whether of man or of God.

Nereus.—So far I understand you, Julius, and am gratified. The devil then was a superior angel who violated law, but not with impunity; that is he was punished. You do not know his precise rank in heaven, nor his particular offence there; but perhaps you know what was his punishment.

Julius.—I do not exactly; unless it was expulsion from heaven, where he and all the other angels enjoyed the blessedness of the divine presence. He and his angels are said to be "cast out," and to be "cast down," and this is all we know of the punishment inflicted on him for his offence in heaven.

Nereus.—I grant, my dear Julius, that it must have been an

enormous punishment for an angel of light to be excluded from the divine presence of the great Creator, and sent forth into exterior regions, where perhaps all was darkness; nevertheless you surprise me not a little, by saying that this is all you know of his punishment; I am afraid you are willing to accommodate matters, and to suppress somewhat of the subject, lest it should stumble your servant; but be not afraid, I am willing to hear the whole truth. I am very certain that many of your professing brethren would greatly suspect your orthodoxy, were you to stop short here in regard to the punishment of satan. Do not the scriptures say that everlasting fire is prepared for the devil and his angels?

Julius.—They do; but this is a punishment connected with an offence wholly different from that which occasioned his expulsion from heaven. His offence against God in heaven, and his offence against man on earth are as distinct as heaven and earth; and the punishments of these offences are equally distinct. He sinned against God and was expelled from heaven; he has sinned against the son of man, and by the son of man will he be punished for it.

Nereus.—You greatly surprise me, Julius; pray what is his offence against man; and how shall man ever punish him, seeing he is a spirit and invisible, and consequently incapable of being captured by man?

Julius.—Aye; my Nereus, that is the question; but before we speak of the manner and means by which he shall be captured by the son of man, let us first speak of his offence; and here we can be perfectly definite. Of his rank as an angel, of his sin, and of his expulsion from heaven we know comparatively little; but with his offence on earth we are perfectly acquainted; he is the murderer of our family. My Nereus, he is your murderer. He is the murderer of us all! Alas! his offence was most foul, most devilish; and most unlimited shall be his punishment; our family shall yet be avenged of him for the evil which he has done us. We have a hero who will greatly avenge our cause.

Nereus.—Julius, you must explain; for I confess myself already almost lost. You say he has murdered the human family. What, pray, do you mean?

Julius.—It was he, Nereus, that seduced our family into the violation of law, and made man by sinning, obnoxious to death; and the deliverer of our race, our brother and Saviour gives no other interpretation to the affair than that it was a foul, a murderous seduction. "He is a murderer from the beginning," said our Redeemer.

Nereus.—You allude, I presume, to the part which your scriptures say the devil had in the sin committed by Adam and Eve in Paradise. Believe me, my Nereus, that, though this portion of your religion has been the subject of ridicule among those who

are not believers in it, I seriously desire to understand it in all its length and breadth, as it is related to the developement which you purpose to make of the first principles of christianity, and I am happy to understand you thus far. If indeed, death seized on our family by the violation of law; and the parents of mankind were seduced into this violation by Satan, there can be no doubt that he is, to all intents and purposes, the murderer of our family. I confess, however, that you have given this whole business an attitude in which I have not heretofore been accustomed to look at it. Still it is a matter of surprise to me that the scripture, after representing satan as the ultimate cause of the sin in Paradise, should make the whole punishment to light upon our family, and not on him who seduced us. Why did not God punish the devil instead of our father and mother?

Julius.—Nereus, ask rather why he did not punish both. The devil was not in this affair under law to God, but under punishment; he was an outlaw, roaming through the interminable regions of space, into which he had been driven from the heavenly mansions, on account of his foul revolt from the truth of the Most High. And it was in the condition or state of a being without law, that he came to this world and seduced man. God is a great Governor; and as such the eyes of all intelligences are upon his ways. He will do nothing but in perfect righteousness. "He is a God of truth, without iniquity; just and right is He."

The divine character might have been suspected, if he had punished the devil in his then state, and for having done what indeed it was never expressly commanded him not to do; for it was not said to the devil, thou shalt not seduce man; therefore the Divine Father made a family matter of the entire affair; and said to the fiend, "I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It is out of this family quarrel then, that the future punishment of the devil arises; for though he has in law escaped God, yet in all equity he is as our murderer, the object of man's perpetual vengeance, and therefore man, the Son of man, will wreck his vengeance on him. Jesus has arisen from the dead for this purpose, and has doomed him to eternal fire.

Nereus.—You greatly amaze me, I had not so understood matters. The teachers of christianity impress me that God has not only prepared hell for the fallen angels, but for wicked men also; and that he had even destined them from all eternity to this punishment.

Julius.—It does not appear from scripture, that God the Father prepared everlasting fire for the devil, or that Christ prepared it for wicked men; yet both wicked men and devils will be cast into it. It would not have appeared congruous with the character of

the Father, to have anticipated the fall even of satan by preparing everlasting fire for his punishment; and it would have been not more decorous in Jesus to have prepared it for his brethren of mankind whom he came to save. The state of the case therefore is as follows: The devil has murdered our family to a man; God saw it; He pitied us; and knowing our incompetency to cope with the infernal adversary, he laid our help upon one that is mighty to save. He laid our help upon one who should be both skilful and powerful enough to seize the murderer and avenge our wrongs. But before the deliverer could avenge our wrongs it was necessary he should feel them; and before he could feel them, it was necessary he should put himself in our circumstances; but before he could do this it was necessary he should partake of our nature. Inasmuch therefore as the children were partakers of flesh and blood, he himself also took part of the same; that through death he might destroy him that had the power of death, that is the devil. The author of christianity is our hero or captain, and is now perfected, by being endowed with the family feeling; he is a son of man, and has been murdered like his brethren; with the family vengeance, therefore he will one day meet the murderer, and consign him to the fearful, the tremendous punishment which he has prepared for him; and to the wicked who take sides with him, he will say "Depart from me you cursed, into everlasting fire prepared for the devil and his angels." So that the truth of the case seems to be that the devils go into a punishment which God the Father never prepared for them; and wicked men to a punishment which Jesus Christ never prepared for them.

Nereus—My dear Julius; you have at every word so filled me with wonder and amazement by the great game which you describe, that I feel unqualified for further parley on a subject so deeply interesting. Give me time, I pray you, to reflect on these momentous subjects. I have many questions to ask, but———

Julius.—Farewell, my Nereus; read the scriptures, and you will know all things.

THE DEATH OF CHRIST.

NO. 5.

It has been said that the moral nature of the blessed Redeemer was perfected by his death, and the observation has caused it to be asked what was meant. In answer we submit the following: The moral nature of man is either *social* or *sympathetic.* The social affections are those by which our benevolence is directed towards the individuals who are related to us in various degrees of intimacy; such are the *conjugal*, the *parental*, the *filial*, and the *fraternal* affec-

tions. The sympathetic, which extend beyond the circle of personal relationship, and are of course of a higher and more disinterested nature, leading us to do good to all mankind, are *compassion*, mercy, pity, generosity, liberality, charity, &c., and are those virtues in the nature of our blessed Saviour which required to be perfected. The Apostle therefore speaks of him as being gentle, merciful, compassionate, meek, and touched with a feeling of our infirmities. It was his sympathetic and not his social nature then that was perfected by his sufferings; so that he feels not for his own relations alone, but for all mankind: and therefore he gave himself a ransom for all, and became a propitiatory not for the sins of his own nation only, but for the sins of the whole world.

In our last paper we terminated on the moral character of the Father, and showed from scripture that the death of Christ was of all revealed truths that which gave the most certain discovery of the divine philanthrophy; still the relations which subsist between the moral character of the Father and those which subsist between it and the moral character of the Son are different. It only developed the philanthrophy of the Father; but it both developed and perfected that of the Son.

The particular moral attributes of God which are glorified in the death of Christ are first philanthrophy, forbearance or long suffering, mercy, justice, &c. We shall say just a word or two on each of these. Philanthrophy is a Greek word untranslated, and is used by the Apostle in his Epistle to Titus; it means the love of mankind, and is so translated in that place; he says, but after the love of God our Saviour to man appeared; philanthrophy is the word translated "love to man." Long suffering, means not easily provoked; and forbearance signifies delay of punishment. Mercy is said to be the most exalted branch of compassion, and implies that state of mind which induces us to compassionate those whose life, property, character, condition, or happiness, is in our power. Men must stand in a certain attitude before us, before we can exercise this virtue towards them. When we were in our sins we were the proper objects of the divine mercy; for our lives, character, condition, happiness, were wholly at his disposal. The Apostle says, according to his own mercy he saved us.

Few words in scripture have given rise to so much polemic discussion, as the word justice. It has been connected with reconciliation or atonement, and made the bone of frequent and virulent contention. I would observe however, that justice and atonement are words which belong to different branches of this great subject, and are not immediately connected. The one is found in the relations which the death of Christ sustains to the character of God; the other in the relations which it sustains to man. The Apostle Paul is the only New Testament writer who uses the word *just* in reference to the death of Christ; and it is introduced in this way. "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are past through the forbearance of God. To declare at this time his righteousness that he might be just, and the justifier of him who believeth in Jesus." The whole passage means that though God remitted past sins, he

himself was not unrighteous; though he forbore to inflict punishment, he was not unjust; and the death of Christ is the fact which gives a practical proof to men of the righteousness and justice of God.

But there are several kinds of justice among men; and it is from not observing this, that confusion and dissention have arisen among those who perhaps were equally willing to understand the scriptures on this important point.

A just Governor, a just witness, and a just merchant suggest to us different ideas, and therefore there are three different kinds of justice among men at least, to wit: political justice, civil or legal justice, and mercantile justice. Mercantile justice is that which obtains where one thing is given for another of equal value, all things considered, and it equally respects both parties negociating.

Civil and legal justice is that which obtains in the ordinary intercourse of life and in our Courts of law, when we honor and respect the life, property, happiness, and character of our fellow-citizens, or when we testify of them and their affairs, that which we know to be true. This kind of justice respects our neighbors chiefly.

Political justice is of a higher and more disinterested nature, and respects the welfare of the whole community. The idea of an equivalent is not at all suggested by political justice; but in mercantile justice it is the principal idea. If a man be imprisoned by the State for seven years, he is never thereby supposed to render to society an equivalent for what he did, nor is he supposed to have received of society by any thing that he has done an equivalent for his lose of liberty. And if the governor take away the life of an individual by law, it is never said to be a *quid pro quo* business; it is never thought to be an affair in which one thing is given for another of equal value. The just merchant acts with an equal regard to his own right, and the right of the man with whom he is doing business: the just civilian acts with regard to the right of his fellow-citizens in the affairs of reputation, life, property, &c. The just governor acts with a regard to the general welfare of the nation, and the majesty of the laws. The question then arises naturally. Was it that he might appear a just merchant, a just civilian, or a just governor that God set forth his son in blood? Certainly it was neither for mercantile, nor civil purposes, that God did this; and therefore it must have been to demonstrate his justice as the governor of the world. Certainly it was from a regard to the general welfare and the majesty of his own laws, on which the general welfare depends, that he did this extraordinary act, that he set forth his son in blood.

The calvanists, confounding mercantile with political justice, think that an equivalent was rendered by the sufferings of the blessed Saviour; and that he endured in his precious person the precise amount of vengeance which the elect would have suffered, supposing them to have been damned to all eternity. This conceit originates in the confounding of mercantile with political justice; and in supposing that the death of Christ took place with a reference to the first of these instead of the last. It has been asked by some, who were as ignorant of this matter as those to whom they put the question. If Christ paid an equivalent for us, to whom did he pay it? They then answered their own question by say-

ing, that he must have paid it to the devil, for it was he that had us in captivity. Again, if God received the equivalent how can he be merciful in forgiving us? For if we pay a debt to a man we leave him no room for the exercise of mercy towards us. All such questions may puzzle the mistaken calvanists, to whom they are put: but do those who ask them submit the scripture account of the matter instead of calvanism? Or do they not uniformly substitute one set of human notions for another, and raise up James Armenius while they degrade John Calvin?

We have no particular theory of doctrine to submit in all this affair; we only give the above explanation of the word justice as applied to persons in different conditions, merchants, civilians, and governors, that the reader may see in what respect it must be used, in relation to the character of the divine Father.

There are other points in the moral nature both of Christ Jesus our Lord, and of God our Father, which we cannot advert to particularly at this stage of the enquiry. They are exceedingly interesting, and curious beyond conception; but they are spoken of in the scripture, and will be noticed in these papers so soon as we think it can be done profitably to the readers. In the mean time the reader may exercise his judgment in determining from scripture what moral faculty was intended to be aroused and elevated in the blessed Redeemer when he was subjected to death, to make him a perfect captain in this great war. Were the same powers or feelings necessary to make him a merciful high Priest which were necessary to make him a safe and triumphant captain? No. What then is the difference?

In our next paper we hope to speak of the relations which the death of Christ bears to the Holy Spirit. If the reader will follow us in our Sacred Colloquy, he will possibly see the scheme of man's redemption laid bare to the roots.

A brother, with whom we had some sweet conversation on this great subject, has promised to furnish a piece on the relations between the death of Christ and the Holy Spirit. We hope he will have them ready in time for our next number.

EDITOR.

TALENT AND TACT.—EXTRACTED.

Talent is something, but tact is every thing—Talent is serious, grave, and respectable; tact is all that and more too, it is not a sixth sense, but it is the life of all the five—It is the open eye, the judging ear, the quick taste, the keen smell, the lively touch, the surmounter of all difficulties, the remover of all obstacles. It is used in all places and at all times; it is useful in solitude, for it shows a man his way through the world; talent is power, tact is skill, talent is weight, tact is momentum, talent knows what to do, tact knows how to do it, talent will make a man respectable, tact will make him respected; talent is wealth, tact is ready money; for all the purposes of life tact carries it against talent ten to one.

Take them to the theatre, and put them together against each other on the stage, and talent shall produce you a tragedy that will scarcely live long enough

to be damned, while tact keeps the house in a roar night after night with successful farces. There is no want of dramatic talent, there is no want of dramatic tact, but they are seldom together, so that we have successful pieces that are not respectable, and respectable pieces that are not successful.

Take them to the bar and let them shake their curls at each other in legal rivalry; talent sees its way: but tact is first at its journey's end, talent has many a compliment from the bench, but tact touches fees from attorneys and clients, talent speaks learnedly and logically, tact triumphantly, talent makes the world wonder that it gets on no faster, tact excites astonishment that gets on so fast, and the secret is that it has no weight to carry, it makes no false steps, it hits the right nail on the head, it takes all hints, and by keeping its eye on the weather cock, is ready to take advantage of every wind that blows.

Take them into the church, talent has always something worth the hearing; tact has hearers, talent fills the subject, tact fills the church, talent obtains a living, tact obtains a good living, talent convinces, tact converts, talent is an honor to the profession, tact gains honor from the profession.

Take them to court, talent feels its weight, tact finds its way, talent commands, tact is obeyed; talent is honored, tact preferred.

Place them in the senate, talent has its ear and reason, tact its heart and vote, talent is fit for employment, tact is fitted for it, knows every thing without learning any thing, taught invisibly, wants no drilling, is never awkward, has no left hand, no deaf ear, no blind side, no air of wisdom, no air of profundity, all the air of common place, and all the force of genius.

GENIUS AND TALENT.—Extracted.

Genius is enthusiasm, Talent is judgment.—Genius engages in an object with its whole heart and soul: Talent is earnest, persevering, onward in its undertaking, but not over confident nor rash. Genius is imaginative, self confident, daring.—Talent reckons, calculates, computes, doubts. Genius leaps by instinct, as it were, to a correct conclusion; talent arises there by argument and execution; genius is at times sportive, playful, amusing; talent is commonly sedate, stern, thoughtful; genius will gambol with the kid, or grapple with the lion; talent at best sports but awkwardly; Genius is instinct, impulse, passion; talent is coolness, firmness, collected. Genius is at turns, errative, wayward, imprudent; talent is straight forward, direct, prudent; talent counts consequences and looks ahead; genius seldom does, but darts bravely onward; genius takes empire over the heart and the feelings; talent aims for the reason and the judgment; talent never does a rash thing; genius often does; talent is praiseworthy, admired, honored; genius is adored, worshipped, idolized; talent takes its votaries in leading strings, and persuades them along; genius impels, hurries, inspires them onward; genius is alternately desponding and enthusiastic; talent is neither; genius invents; talent discovers, genius creates, projects, designs; talent combines, arranges, contracts, performs.

Buonaparte was a man of wonderful genius—Wellington is a man of extraordinary talents; genius is good at every thing, ambitious of every thing, audacious in every thing.—Talent has less scope, less power, a lesser grasp; genius can live without study and yet dazzle; Talent must study, in order to shine; genius is the diamond, polished and cased; talent is the carbon in the ore; genius like the sun, has light of his own; talent like the moon, must borrow from another; genius is the fire and flame by itself; talent must have the flint and the steel, to strike out the spark. If Jupiter could divide his prerogative, genius would wield the lightning, talent his thunder. Genius is splendid, talent is great; thus genius makes the splendid man, and talent the great man: Cæsar had genius, Cicero had talent; Thus Cæsar was as apt in the field as in the forum, and Cicero's for a range was within one orbit, but that a starry one. Homer had genius, Virgil had talent, for Homer created and Virgil stole from him. Byron had genius, Southey has talents. Bulwer has genius, Cooper has talents. Genius is the characteristic of the French, talent of the English. The one revolutionizes with the sword and the musket, and the other at the polls and at the hustings; the one engages in poetry and mathematics and the dance with equal fervour, and the other carefully distinguishes the little from the great.

METHODISM.

The story of which the following extract is the sequel, respects a methodist named Miller, who had given both written and verbal testimony in favor of some of Jewett's medicine, but afterwards denied it. When Miller came before his betters, a pet committee of the preacher's in charge, he was acquitted in utter contempt of the most respectable testimony.

The little pope, who makes such a flourish with big *I*, in the extract below, is the Rev. E. W. Sehon, of the Methodist Episcopal Church. His style may cause every one who reads it to foresee what the world would come to, if ruled by such little tyrants as methodism would, if it could, set over us. Methodism indeed is fraught with Popery, so far as authority and tyranny are concerned:—

THE SEQUEL OF THE STORY.

Immediately after the scandalous decision by which Miller was acquitted of all criminality, and the witnesses against him degraded, Edward Mead, whose testimony among others was consigned to infamy, addressed a card to the Rev. E. W. Sehon, under date of March 21st, 1835, in the following terms:—

BROTHER SEHON—

I consider my feelings injured and my character impeached by the unjust decision of the inquisition formed of your choice pet committee, in the case of John Miller, and consequently demand that my name be erased from the Church Record.

Yours respectfully,

EDWARD MEAD.

Our much esteemed friend Edward Mead, we understand, was zealously importuned by the Rev. E. W. Sehon to take back his card, and on them terms received overtures of peace—but as he would not submit to clerical dictation, he was shortly after presented with the following note.

Charges preferred by Jonas E. Rudisill, in behalf of the Methodist Episcopal Church, against Edward Mead, for IMMORALITY.

1st *Specification.*—Improper conduct towards the *preacher* in charge.

2nd.—Slander of the committee and preacher, for their course in the trial of John Miller.—The trial to take place at the Church, on Saturday next, at 2 o'clock, P. M.

E. W. SEHON, *Preacher*

March 26th, 1833.

Record of the proceedings had on the above named occasion, Saturday afternoon.

EDWARD MEAD,

The committee appointed in your case met this afternoon; from the evidence produced, viz:—THE LETTER ADDRESSED BY YOU TO ME!! *they* unanimously found you guilty of the charges preferred against you—and ☞I☜ pronounce you expelled from the Methodist Episcopal Church.

E. W. SEHON.

March 28th, 1835

In reporting this case, Mr. Sehon states the committee were brothers Spurgion, Kelly, and Hillery.

VISIT TO KENTUCKY.

We have been in Kentucky, the garden of the Republic, and no doubt our readers wish to hear the news.

Well, we set out for Lexington on the 9th of March, accompanied by our beloved brother L. H. Jameson. After crossing the river at Covington, we took the clay turnpike leading to Georgetown, and ascended the first of that range of hills which forms what is called "Dry Ridge." The spring being unusually late, the woods and forests on each side of the road stood in the shattered and denuded state in which winter had left them. Infant spring had not yet clothed them with their earliest vestments: She had not yet put a single tuft on the mountain tops; but oaks and elms, and beeches, and walnuts, and shellbarks, and lofty chestnuts stood at the door of the bountiful year unclothed, like men that had been plundered by thieves, and were waiting for the assistance necessary to their re-appearance in society.

The songs of birds of course, like the visits of angels, were few and far between: Here and there the wood-pecker "tapped the hollow beech tree." The clumsy woodcock also with his vaccant cackle and varied plumage, was

seen on the decayed trunk; the Juræ in the brush heap, and the tomtit along the fence in hunt of buggs, while the rain bird once or twice was heard in his melancholy mood to exclaim O dear! O dear! O dear! Besides the buzzards which we every now and then beheld sailing abroad in the open heavens on one occasion we saw them perched upon the stakes and riders of a fence, turning round like so many weather cocks to catch the breeze, as if they were themselves anxious to be delivered from the burden of their own intolerable odor. Rooks appeared diving in the open sky, and sometimes were seen barking on the highest branches of the most frightful looking deadened chestnuts; and at one time we saw them in a field stalking like soldiers on parade, and clattering to each other as if they had assembled to hold "monthly meeting." They did not, however, seem to apprehend who it was that was passing, or appear so much afraid of us as some others.

At even we arrived at brother Keyes', twenty-seven miles from Cincinnati, where we were affectionately received, and entertained by sister Keyes. A deep snow had fallen during the night, and when we arose the whole atmosphere was burdened with a fall of something between snow and rain. After breakfast we threw ourselves into the saddle, and rode forward through a very disagreeable atmosphere. We now passed into Grant, and arrived in a little time at Williamsburgh, the county town. We stopped and enquired for the proprietor of the place, who is a brother. He is a very old man, and has been a Methodist. His lady and himself were sitting by the fire when we entered. We told him who we were, but he took but little interest in our visit. His name is William ————. He had been a soldier in the revolution, and is a person of great respectability in the neighborhood, but now unfitted for active life, by his great age. We continued our journey, and after a slight deviation from the direct road, halted a little before dark at Jones's tavern, 20 miles from Georgetown. We were chilled and bespattered with mud; a good fire however soon delivered us from the first of these inconveniences, and to rid ourselves of the last, it was only necessary to take off our leggings or wrappers.

Mr. Jones is in a state of great debility. We suspected it to be the milk sickness, which we were informed prevails all along the ridge road, from Crittenden or brother Keyes,' to the tavern of which I am speaking. Mr. Jones felt exceedingly feeble; and was quite inadequate to any labor; yet he said he eat his food well enough, and experienced no diminution of appetite. It was only when he attempted to do any thing or exercise himself, that he felt the deadliness of his ailiments. This made us the more suspicious that his disease was milk sickness. Mr. Jones however would not admit the fact, but we were afterwards informed, by some who had a right to know it, that this was the very thing that ailed him. He is a kind hospitable man, and his son paid us every necessary attention, and gave us a bed room with a fire, which kept burning all the night to my great comfort: for I had slept in a warm bed room all the winter.

We renewed our journey on the following morning about seven o'clock. The snow was gone, a frost had succeeded, and had in the course of the night so indurated the road, as to make traveling tolerable. The Sun shone out with a freshness that made our souls rejoice; and as we ascended from the deep ho-

low, in which the tavern is situate, we were cheered with the mattins of birds, which like ourselves, confessed in full toned songs the quickening influence of the all cheering morn. In what a kingly palace has the God of heaven placed man! The sky at this instant, appeared like a sattin canopy of imperial purple, dappled and fringed with the drapery of the morning clouds. The air was balmy: Even the wild and ravished woods looked washed, and cleaner than on the preceding day. Every thing seemed to feel and confess the genial influence of the lordly sun, which had but a few moments before, arisen from behind the mountains which were in the distance, and now beat his path up the steep of heaven, shaking from his yellow locks a golden glory that filled the world at once with life and light and joy.

Under the influence of a better sun and better light however, brother Jameson and myself held converse, while we pursued our onward way, glad to find that the savage ridge, along which we had now rode for two days, would soon be left behind us. From the wild hills which form the dorsal vertebræ of Grant county, we suddenly descended into the swelling bosom of Scott; and after riding about twenty miles arrived in Georgetown, where we were very graciously received by the brethren. Thanks be to God through Jesus Christ.

The church at Georgetown is in excellent order. Brother Johnson, who has labored with much success in the vicinity, has, by the direction and assistance of our excellent and beloved brother Hall, given himself of late more assiduously to that part of the Evangelist's office, which respects the order of the congregations. At Georgetown these brethren have put the disciples under the guardianship of four presidents PRO TEMPORE, deacons and deaconnesses. We were present on two Lord's days. They broke bread before preaching. And never did I see the business of the day go off with greater decency, or greater order. The prayers were christian, and so much the more because they were short. Their praise was excellent, and the melody suited to the sentiment, but nothing could excel the reading. It was attended to by brother Dr. Hatch, who, with the strictest regard to truth, may be pronounced one of the very best readers of English, and is no doubt accounted the reader for the congregation. The thanksgiven for the loaf and blessed cup was managed very becomingly. It was short, and related entirely to the matter on hand, the supper. The persons officiating did not seem to think that they had arisen to pray at the sects, or for every thing and person within the wide compass of the world. It was thanks for the bread, it was thanks for the wine, and for Him who is the bread and the wine.

The brethren after the breaking of the Loaf, attended to the contribution. If I am not mistaken, what is given on such an occasion, is given to God in faith rather than to the church in charity. It is offered as a tax, the dedrachma due from us to the King: this at least is brother Johnson's view of the matter. Some things are of faith, that are not of charity, and some things of charity purely. The whole business of public worship is of faith. However, what we give to God in faith the church may by the will of God bestow in charity. The officers of the churches then may be considered as the minsters of Christ, waiting on this very thing, the revenues of the church: and the person who fails to contribute, fails to worship God by an ordinance which more than all the rest tests his

sincerity, for it is more easy to drink wine and eat of the loaf, than to part with our money; and many eat bread and drink wine without contributing that which would be necessary to purchase them. To such it might be said pay for your supper. How shameful not to offer to the King seeing he condescends once a week to accept it at our hand. What an honor we lose!

The brethren at Georgetown contributed bountifully in their offering made by faith.

Next morning while the citizens were waking, and the birds sang their orisons borne to heaven on the early ascending smoke, which like incense, curled to the skies, we visited the Big Spring. It issues from a small ledge of limestone rocks, at the west end of the town. The basin seemed to be about twelve or fifteen feet in diameter, of a circular form, and not more than three feet deep in any part of it. In the spring the waters are pure and placid; there is no bubbling up or boiling over; all is calm; and it is not until the water enters the race that its motion is visible. The race is built of stone, and the bottom of it is covered with beds of green and golden colored moss; this moss, brother Jameson observed, waved like the sea, or like the forrest, when moved by a strong wind. The water flows free and full, and is sufficient to turn several pairs of mill stones, to which purpose indeed it is actually applied before it reaches the Great Elkhorn and is swallowed up in the waters of this superior stream to be seen no more at all. Here it is lost forever. Thus is it also with the devoted race who originally claimed this spring, the red men of the forrest; their name and claims are swallowed up by those of a superior race, who come to the beautiful fountain for purposes far other than those for which it was visited by the Indian.

Like leaves on trees the race of men is found;
Now green on earth; now withering on the ground;
Another race the following spring supplies;
They fall successive, and succeessive rise:
So generations in their turn decay;
Thus flourish those, when these have past away.

The morning was beautiful, the sun shone through an atmosphere clarified by the slight frost of the preceding night, the hoar frost, which his rays suddenly transformed into small drops of water, sparkled like gems on every spike of grass, and the birds chirped on all the trees in the vicinity. As we stood on the side of the fountain, almost swallowed up by the various beauties of the place, the following ode to Avan water by my countryman Smollet came into my mind, and I could not suppress it.

On Avan's banks while free to rove,
And tune the rural pipe to love,
I envied not the happiest swain
That ever trod the Arcadian plain.
Pure stream in whose transparent wave
My youthful limbs I wont to lave!
Still on thy banks, so gaily green,
May numerous flocks and herds be seen;
And shepherds piping, in the dale;
And lasses chanting o'er the pail;

And ancient faith that knows no guile;
And industry imbrowned with toil;
With hearts resolved and hands prepared
The blessings they enjoy to guard.

From this delightful spot, the Big Spring, we returned and walked in a very moody manner to the house where we were to take breakfast.

We visited the College, accompanied by brother John T. Johnson, and brother Hall. There are two professors in the Institution, Mr. Thompson, and Mr. Thornton Johnson; the former presides over the department of language; the latter over that in which philosophy, chemistry, and the mathematics are taught. The school is furnished with a library, and a handsome philosophical, and chemical apparatus, and is under the very best regulations. The students generally seemed to be young men of quality, and carried themselves, during an examination by Professor Johnson, in a very becoming and gentlemanly manner. Mr. Thompson's character, as a classical scholar, is every where respected, and he is esteemed one of the best teachers of language. Professor Johnson has been educated at West Point, and is to organize a corps of Civil Engineers on the first of May, of the present year, 1835, the day on which the Summer Session of the Georgetown College will commence. Students entering the class, are not required to study any other branches than such as are necessary to qualify them for the business of an Engineer. For instruction in this class, during the session of five months, the College fee of $20 in advance will be charged. For the attendance of the Professor in making a Reconnoisance during the vacation, an extra fee of $10 will be required in advance of each student attending the company—each defraying his own expenses. It is said that 1000 Engineers are at this time wanted in the Mississippi valley.

We all returned from the college alike impressed with the advantages to be enjoyed by the students, and the talents and urbanity of the Professors.

I had determined before I left home to introduce among my Kentucky brethren the death of Christ as a topic of conversation, and to embrace every opportunity of having the whole circle of its relations beat up to perfection, that this grave and predominating subject might gain in the minds of the disciples, the ascendance to which its lofty rank among the revelations of God entitles it. Brother B. F. Hall is a man of the proper mould and proper mind for such enquiry, and was soon aroused to a consideration of the superior merits of the great fact, and of the possibility of attaining to a most definite and clear understanding of it in all its relations and uses. The pleasure which we enjoyed with this gentleman and affectionate christian brother, and others of the laboring brethren while conversing on the death of our Blessed Redeemer, will long be remembered.

(To be continued.)

SECOND COMING OF CHRIST.

The Cloud.

It has been fairly demonstrated from scripture that the following proposition so far as it extends, contains the true doctrine of the Apostles concerning the second coming of Christ, viz:—

That he will come from heaven, on his throne, with his angels, in the clouds unexpectedly, like lightning, and every eye shall see him. In a moment, in the twinkling of an eye the sleeping saints will be raised, and the living saints changed, and both of them at the same instant be caught up to the clouds to meet the Lord in the air, and so be for ever with the Lord.

This paper shall be made up of observations on the above proposition rather than new matter, on the coming of our Lord Jesus. We are now in the clouds, and as our elevated situation affords us peculiar facilities for beholding both our own course upward and the labors of others beneath us, who would rise to the same lofty height if they knew how to get down again, we shall avail ourselves of the advantages secured to us by our present elevation, and submit a few thoughts relative to the path which we have traveled.

First. The reader must not connect the above proposition with any theory of interpretation literal or figurative. I have made no attempt to appear learned in these matters; literal interpretation, and figurative interpretation are two foolish expressions; the one is pleonastic and the other absurd, or at least is not fitted to convey to us the idea intended by those who use it.

Secondly. Be it observed also that the proposition embraces no particular theory of that book called the "Revelations." In short it has nothing to do with that book. The proposition is gathered from the literal writings of the New Testament, and would be true, and could be proved if the Revelations had not been written. This is a book which ordinary minds cannot understand, and which we know some, who would be thought to possess extraordinary minds, do not understand. There are a few things which must be settled before the Revelations can be understood; 1st the plan on which the book is modelled; 2nd the machinery of the book and the laws according to which that machinery is made to operate; third, the game that is there played; and fourth, the persons that play it. If any of those who are skirmishing on the field, and flourishing their letters and figures will write on these matters, first of all settling the premises, by showing on what principles the book is modelled, and what the machinery of the book is, he will thereby show himself worthy of being heard on the conclusion, viz: the game, and the persons who play it. All our present writers have leapt into the conclusion, and are evidently flourishing upon theories that have been adopted and not invented by them.

The Jewish prophets wished to know what the Spirit which was in them did signify, when he testified before hand of the sufferings for the Messiah and the glory following these sufferings; but it was never intended they should understand them and they were told so. In the Revelations the people for whom those things are ministered will certainly understand them; and the people for whom they are not intended, will not and cannot understand them.

If the disciples would confine themselves for seven years at least to the literal and historical parts of the new testament, and read those holy doctrines and morals of Jesus and the Apostles, which need only to be obeyed in order to be interpreted, they would find that they would at the end of that time come to the consideration of prophecy with a strength of mind and a stock of christian knowledge in some measure adequate to the understanding of it, but for a babe in Christ to leap into the Revelations, or for a teacher in Christ to carry babes into that book is dangerous to both, and highly detrimental to the judgment of the teacher, who ought to know better, and be more judicious in his plans of feeding the sheep. It is as if he should lay strong meet before the babe who is as yet feeding at the breast. This did not Paul, who said milk was for babes, and strong meet for men of understanding.

The proposition handled in these papers, entitled "The Cloud," involves the hope of the gospel, viz: the resurrection of the dead; and must both be understood and believed by all true disciples. This also is a reason why it ought not to be associated in our minds with any theory of interpretation, or any theory of the Revelations. But it ought not to be associated with any theory even of the Millenium; for the hope of the gospel is not the hope of a Millenium or a thousand years, but the hope of eternal life. Now then as eternal life is distinct from one thousand years, so the hope of the gospel is distinct from the Millenium, and no contention about the one and confusion relative to it must be allowed to interfere with our judgment of the other. That we are to be gathered together to our Lord Jesus in the cloud is the very hope of saints; and when this is known and understood, it matters not whether we ascend with him from the cloud to heaven, or descend with him from it to the earth. The glorious fact is, that if we be caught up together to the clouds to meet the Lord in the air, *we shall be for ever with the Lord.*

We have our own views of the Millenium, and of the book of the Revelations; and will hand them out when it is thought the reader is able to bear them; but if he has followed us to where we have met the Lord in the air; if he sees that the hope of the gospel is our gathering together to Christ in the clouds then let him sit down there and with us spend a proper time in serious contemplation and enquiry before he espouse any theory of the Millenium; before he says that we shall either ascend to heaven or descend to the earth.

The proposition then, that Jesus will come again from heaven, with his angels to the clouds and that we shall be caught up to meet him there, and so be forever with him, is not to be confounded with prophecies concerning earthly things, the Revelations of saint John and the Millenium. These are distinct subjects, and perhaps never can be so perfectly and easily understood as the matter of the above proposition. EDITOR.

(To be concluded.)

NATURE, SOCIETY, AND RELIGION.

The Holy Scriptures make such abundant use of the things of these great systems, and the use which they do make of them, is so peculiar in its nature, and excellent in its design, that we can no longer resist the temptation of making the three words a caption to a few papers.

We beg the reader not to treat our heading with neglect, as if it must necessarily import nothing, or must be at best the caption to a few chapters of empty sound, for these words are the oracles of all things that can be reached by either sense or reason or faith; and indeed there is nothing which we can either feel or imagine that may not be generalized or brought under the one or other of these words; for what is it, that is not either of nature, society, or religion?

If however, a triangle were thrown down before a stripling who had never heard of mathematics and the science of figured space, a thousand to one but he would treat it as a most unimportant matter, an object of an unmeaning and useless form; but let him be a little better instructed; let him be skilled in the nature and properties of the figure before him, let its relations be unfolded, and its uses illustrated by a series of practical applications to business and the purposes of social life and his estimate of the triangle will forthwith be materially changed. He will even wonder that ever he should have set so low a value upon it. It is very similar in the case before us; most of those who have the generalization contained in our caption pointed out to them fail to appreciate it; and it is not until they see or hear a series of things illustrative of its uses that they appreciate its merits, but it is a great and most useful division of things, and fitted, when properly managed, to impart just and comprehensive views of all things; and to inspire a spirit of research and candid and honorable enquiry into the nature, properties and uses of things And if the youthful mind were instructed as it ought to be, or if a system of education fitted to elicit and exalt all the powers of the soul whether of reason, taste, or feeling existed, perhaps it would be founded ultimately upon the division in question. We often speak of a rational system of education; but generally there is too much of reason, and too little of nature in all our schemes of education, so that there is too frequently little but reason and wrong in us, nature and simplicity being out of the question.

We shall submit a direct observation on the moral import of these systems, viz: The grand end of them taken combinedly, is *To make man what he ought to be.* This, however, could scarcely be said to be their intent, when taken separately; for nature herself would not make us what God would have us to be; and neither would society; society too frequently makes us what we ought not to be: This much however, may be affirmed of the separate intent of these systems, viz: that nature *makes us*: society *makes us what we are:* and religion *what we ought to be*, i. e. holy, harmless, undefiled.

EDITOR.

The following very sensible letter, is from a brother who favors us with frequent communications. It ought to be read because of its real value. All who think they have a right to separate themselves from the church for every or for any opinion ought to study it well, and suffer themselves to be corrected by it.

EDITOR

For the Evangelist.

Letter addressed to our opponent of co-operation, for sending Evangelists to convert the World.

Dear Brother—

I am truly sorry that you have hastily (as I concluded) stabbed the cause of our Lord Jesus Christ, in this section of the country, by separating yourself from his body *the church*, and using your influence to produce a schism in the body by acting upon others.

You agree that the church is the *salt* or *savour* of the world—that the Lord bestowed all things necessary to the conversion of the world upon it, and then took his departure, as a man going to a far country saying, "*occupy till I come.*"

But you differ in opinion as to the means to be used for the purpose of effecting the convertion, and as to the *how* it shall be done.

And because of this difference of opinion, you have declared non-fellowship with that part of the church who differ from you, and make your *opinion the bond of union.*

Now, my dear brother, let me entreat you to review this case. Where did you get authority to separate yourself from the church? Or to forsake the assembling of yourself with them? Where do you find authority for forsaking the Lord's Table, and refusing to eat with his disciples? Or where is the authority for preventing any disciple from using his money or property as he pleases? If he is of the opinion that he can employ a man better qualified to convert men to the christian religion than he is himself, and if he be disposed to aid such, by his property or money, (as the Lord and his Apostles were aided, while engaged in the same work) will you declare non-fellowship with him because he thus uses his money or property? will you not allow him the same privilege you exercised yourself?

We who differ from you as to the best means to be employed for the conversion of the world, do not wish to bind our *opinions* on your neck. We are willing that you should labor in the Lord's Vinyard as seemeth to you good. If by the means used by you, more are converted to God, than are by the means which we advocate, we will abandon ours, and adopt yours. The grand object, is to be serviceable to our master, that he may say to us, when he comes, "well done good and faithful servants, enter into the joys of your Lord;" this is what we aim at. And if you should be more fortunate in your exertions than we are, we shall not envy the honor which the King will bestow upon you. "For he will reward every man according to his works."

But it is objected, that paying preachers has been abused.

God has never granted a blessing or privilege to the world, or to the church, but what has been abused. But shall we because of this, refuse to use those blessings and privileges? Shall we refuse *marriage* because that Institution has been abused? Or shall we refuse to *Eat* because many have become gluttons? Or shall

we refuse to *propagate the Gospel* ourselves or send others to do it, because it has been diluted by mixing human dogmas with it? or because some have proclaimed for the love of money, or for the applause of men, or both?

If we argue that what has been, always will be, we deny that any reformation has ever been effected, or that it ever will be, therefore it is useless for us to attempt it. But let us continue to *eat* not fearing that we shall abuse that privilege, because of the many gluttons. And let us also continue to propagate the Gospel not fearing the abuse of it, because of the many abuses heretofore.

WINANS.

THROOPSVILLE, near Auburn, N. Y.

DEAR BROTHER SCOTT,—

The disciples in New York are now moving for the establishment of a publication, to aid the reformation in this state. Brother Shepard, of Troy, Pa. was here in September, and proposed to superintend a periodical at Auburn. We immediately got out the prospectus for a work the size of yours, also monthly. We have now about five hundred subscribers, or rather that number of copies engaged, and the subscriptions are rapidly going on in all the western part of the State, where there are disciples, and some at the East. Brother Shepard has since informed us that it is doubtful if he can consistently leave Pennsylvania, but if he does not, will do all in his power to aid the work—he is ninety miles south of Auburn. At the request of many of my brethren, I take the liberty to ask you whether it would better subserve the general cause of the reformation, for you to remove your establishment to Auburn. Look at the extensive region of country, embraced by New York, Northern Pennsylvania, and the Eastern States, destitute of a press devoted to the reformation, or a standard to hold up the pure gospel to a people, truly perishing for the lack of vision. The reformation is steadily spreading in New York, and surely the time is not distant, when a mighty revolution shall have been accomplished in the state. There can be no doubt that she will amply sustain the man who will at this time brave the tempest of sectarian wrath, and proclaim the unadulterated gospel which will yet rend the walls of their Babylon to its very centre Auburn is a strong point of the mystic city, being the seat of one of the most flourishing Theological Seminaries in the state. We have already a number of enterprising brethren in the town, and we are very strong in this vicinity. If you should think that you can not make the sacrifice which will be required to come to this state, can you not send us a man qualified for the work of an editor. Believe me dear brother, the disciples would rejoice exceedingly at the prospect of your coming to this country. A visit from you, and a few lectures in this country, I am sure would do a vast amount of good. A thousand subscribers for you could be obtained in one month after you shall have been here. Auburn is about one hundred and forty miles east from Buffalo, and six miles south of the canal—one hundred and seventy west of Albany. The Evangelist ordered by me, is now taken by

brother Gager, at Victory, where I then lived. I have written to brethren Johnson and Hall, on this subject. If you should have an opportunity of seeing brother Campbell soon, please remember New York, and the importance of a periodical here. With great esteem,

Your Brother in the Lord,
DANIEL WAITE.

ITEMS.

A NIBBLE FOR THE INFIDEL.

No *evidence* has yet been adduced against a future state, even by the most subtle sceptic: So that the probability of it is, at the first view, equal to the improbability of it. And if only a single argument can be adduced in its favor, the scale on that side will instantly preponderate. Your ignorance of the mode of existence in another world, and of the transition by death, from this life to the next, can have no weight in the balance. For ignorance is neither a foundation of faith, nor of incredulity.

The condition of a child before its birth, bears very little analogy to the state of man in his maturity: And if you can suppose a person to be ignorant that the one is preparatory to the other, such ignorance would be no authority for the denial of the fact.

But there are many positive arguments, on which we may justly ground our conviction of a future life. The ardent desire and expectation of it, and the dread of annihilation which are common to all mankind, are presumptions in favor of immortality. Desire, whether we judge from analogy, or from the moral attributes of God, seems to imply the reality of its object, and the (*universal*) belief of this reality, must have arisen from some divine revelation, or from its consonance to the principles of human reason.

The Greeks made use of the same word (1 papilio. 2 anima.) for the *soul*, which in its primary signification signifies a *butterfly*. For a butterfly is only a caterpillar, which changes its form without dying, and bears therein a similitude to the soul. The Greeks represented the soul hieroglyphically, under the form of the butterfly.

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It is reason's triumph to live on good terms with those who do not possess it.
When we have not what we like, we should like what we have.
A learned fool, is a greater fool than an ignorant one.

—

"Man is a harp, whose chords elude the sight,
Each yielding harmony, disposed aright;
The screws revers'd (a task which if he please,
God in a moment executes with ease,)
Ten thousand thousand strings at once go loose,
Lost, till he tune them, all their powers by use.

No wounds like those a wounded spirit feels,
No cure for such, till God, who makes them, heals.

But with a soul that ever felt the sting
Of sorrow, sorrow is a sacred thing.

THE OLNEY KITE,

OR, "PRIDE MUST HAVE A FALL."

To be said or sung as best suits the taste and talents of the reader.

"My waking dreams are best concealed,
Much folly, little good they yield;
But now and then I gain, when sleeping,
A friendly hint that's worth the keeping:
Lately I dreamt of one who cried
"Beware of self, beware of pride:
When you are prone to build a Babel,
Recall to mind this little fable."

"Once on a time, a paper kite
Was mounted to a wond'rous height,
Where *giddy*, with its elevation
It thus expressed self admiration:
See how yon crowds of gazing people
Admire my flight above the steeple;
How would they wonder if they knew
All that a KITE like me can do;
Were I but free, I'de take a flight,
And pierce the clouds beyond their sight,
But, ah! like a poor pris'ner bound,
My string confines me near the ground:
I'd leave the Eagle's tow'ring wing,
Might I but fly without a string.
It tugg'd and pull'd while thus it spoke,
To break the string——at last it broke.
Deprived at once of all its stay,
In vain it try'd to soar away:
Unable its own weight to bear,
It flutter'd downward thro' the air;
Unable its own course to guide,
The wind soon plunged it in the tide.
Ah! foolish KITE, thou hadst no wing,
How could'st thou fly without a string!
My heart replied, "O Lord, I see
How much this *kite* resembles me!
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How oft' I've wish'd to break the lines
Thy wisdom for my lot assigns?
How oft' indulg'd a vain desire
For something more, or something higher?
And but for grace and love divine,
A fall thus dreadful had been mine."

John Newton.